

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES.

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without a corresponding intellectual growth, and nothing more is wanting to sink either into contempt.

We do not intend by these remarks to communicate the idea that science can supersede religion. We regard it simply as the means or medium by which our religious feelings and sentiments may be made to benefit others.—Neither is it considered as in itself of equal worth with religion. The scaffolding which is erected for the purpose of finishing a house, is less valuable than the house, but it is indispensable to the completion of the building. The channel is worth nothing unless something valuable flows in it. These things borrow all their worth from their instrumentality. It is exclusively in this point of light that they derive all their importance, and in this point of light they are important in proportion as the object can be secured only by them. In this point of light we look to religious experience to furnish us with our best and holiest thoughts, and we depend on science to enable us to impart conviction to the hearts and consciences of others. Science enables a man to analyze, and sort, and arrange his thoughts, and simplify his communications so as to render them as intelligible as possible to the weakest capacity. It enables him to go into the details of things without getting lost himself or bewildering his hearers.

But how is this science to be acquired? Much of it is gained by conversation and familiar intercourse with mankind, without the aid of the schools. What is gained in this way prepares a man to receive good rather than to do good. A person may be able to comprehend so as to be benefited by the discourse of another, and yet be perfectly unable to communicate his own thoughts in the same style. A man may know enough of the meaning of words to understand them when properly used by others, and yet for want of a familiar acquaintance with them and an exact knowledge of their import, it may be beyond his power to employ them in the communication of his own thoughts. It adds nothing to the knowledge of a man to be familiar with the names of words without a knowledge of the meaning of those words. If we use words without a knowledge of their import, we obscure what we wish to elucidate; or to adopt the argument of an apostle, "If the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise ye, except ye utter by the tongue, words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. Therefore if I know not the meaning of the voice I shall be unto him that speaketh a barbarian, and he that speaketh a barbarian unto me." And as an entire ignorance of any language, would render our communications perfectly unintelligible in that language, so an imperfect knowledge of a language will render our communications equally imperfect. It is the business of literary institutions to drill the mind, give it the control of its resources, multiply its thoughts, give it a definite and exact knowledge of words, make it familiar with their use, and carry its improvement to a state of perfection which it could not otherwise attain. These remarks were necessary to show that the mind cannot be cultivated religiously without a portion of science—that all which is added to that portion augments its capabilities for improvement—and to overthrow the notion, which is difficult to be confuted only because it is so perfectly intangible, that religion disdains the ordinary channels of thought, scorns the aid of science or language even as tributary to her triumphs, and makes her revelations to her votaries individually as independent of language as music is independent of a glass.

From these remarks, permit us affectionately to say, Let the mind of every man, woman and child be cultivated for its own benefit, and entertainment. The mind is seldom idle, and if it is not treasuring up something valuable, it is accumulating something that is worse than useless. Let taste for profitable reading be formed. Let its powers be strengthened, and let it become not only a mighty but a useful engine. Let it be remembered not by the desolations it has made, but by the blessings it has conferred. To do good and to communicate, are important injunctions. We live in an age of blessed and extraordinary doing. We live too in an age when much is doing of a contrary character. Infidelity is becoming daily more and more virulent and wrathful. Infidel presses are, in a religious sense, prostituted to the vilest of purposes, and are constantly pouring forth the bitterest invective against the Lord, His Anointed, and His people; impugning the motives and slandering the conduct of the latter with a hardness and audacity seldom paralleled, whilst amid the popular cry of union and communion, sects and divisions, and heresies, are multiplying without number. We exhort therefore the members of our churches to improve their own and their children's minds by all the means in their power. While we depend on the power of God to convert our youth, we depend on science to aid those who are called to the ministry to perform their duty, and to qualify others who are needed in our colleges, seminaries and academies, as teachers, to fill those important posts. We insist however that we are not "the impious idolaters of mental energy." We command it simply as an instrument of good as turned to a holy account, and consecrated to the purposes of understanding and communicating the will of God. We would not insist too much on a knowledge of other languages; still we deem an acquaintance with those languages from which much of ours is

derived, and in which the inspired scriptures were written, desirable as far as practicable, and especially for those who are destined to guide the public mind. It is important for us individually, and as a denomination, to be as independent as possible of every being but God; to inquire as Saul did, "Lord what wilt thou have me to do?" and to be so far enlightened as to understand our duty as God has communicated it. The world has been thrown into agitation on the subject of baptism. That controversy might have been avoided, had the translators translated that word, or had there been intelligence enough in the community to have supplied what they neglected. Such however is the force of habit, that although since that time a number of Greek lexicons have been compiled with English definitions, and the compilers and publishers have been pedobaptists invariably, still on this point they adhere to a practice which does not come within the limits of their own definitions. This circumstance is alluded to to illustrate the obstinacy of prejudice—the force of early impressions; and to show the importance of having the mind stored with truth at an early age, and consequently the importance of possessing comprehensive and accurate views of the Bible. Let the pastors of churches, the superintendents and teachers in Bible classes and Sabbath schools apply themselves with all their might in disseminating religious truth, that those under their charge may be perfect, thoroughly furnished to every good word and work.

In drawing to a close, we cannot dismiss the subject without insisting on the importance of deep and elevated piety. It is true we rely on science to enable us to communicate our ideas of justice, grace, holiness, &c. We form our ideas of Deity by thinking of greatness, goodness, truth, holiness, justice, mercy, power, knowledge; to each of which infinity is surrendered; and all these combined suggest to the mind the notion of a Deity. We employ these words and their combination to communicate that notion. But it is the great importance with which these ideas are viewed, and strength of affection with which they are cherished, that produce a deep and indelible impression upon our minds, and prepare us to exhibit them with energy and power. Piety alone gives energy and tone to our religious efforts, and without this, whatever may have been the eminence of our intellectual attainments, we shall be as incapable of promoting the interest of the Redeemer's empire, as the body is incapable of action after being deserted by the intelligent soul, and like it, be contemplated with mingled emotions of regret and abhorrence.

EARLY INTRODUCTION OF CHRISTIANITY INTO SCOTLAND.

We have been reading an article from the Christian Instructor, on the subject which we have placed at the head of this, in which we were much interested, and we propose to lay some of its outlines before our readers. The writer observes that "people are very apt to imagine that Scotland, like the greater part of Europe, was, till the Reformation, sunk in all the ignorance and superstition with which we generally associate the dark ages." Such persons are not aware that the Caledonian mountains, like those of Waldenses, afforded a shelter and a shield to many a zealous champion of the truth, and that when the rest of the world was worshipping the image of the beast, in our land there was always a remnant who had not received his mark upon their foreheads nor in their hands." The early inhabitants of Scotland were of Celtic origin; they possessed the entire country until they were driven out by the Picts, a Gothic people from Norway.—The Picts landed about two hundred years before the Christian era. The original Celts took refuge in the western part, while the Picts held the eastern part of the present territory of Scotland. In the west, the Celts were reinforced by colonies from Ireland. These united subsequently, took the name of Scots, and gave their name to the whole country of North Britain. The Celts and the Picts were alike distinguished for the ferocity of their character. They subsisted by the chase, and upon the produce of their herds. "War was their sole pursuit—slaughter their chief delight; and it was no wonder they worshipped the imaginary god of battle with barbarous and inhuman rites." The religion of the Celts was druidical, and those who taught it were divided into Bards, Vates, and the Druids, by way of eminence. The bards sang in heroic verse the exploits of their warriors; the Vates predicted natural events, and inspired the people with a reverential awe of their knowledge, and the Druids officiated as the priests at the altar, directed the education of youth, and presided in the rude tribunals of justice. The religion of the Picts was different. The priests were a sort of magicians, pretending to have power over the elements. Such was Scotland, when "ever over these wild people, inhabiting a country as savage as themselves, the Son of righteousness arose with healing under his wings." Good men, on whom the name of saints (while not used in a superstitious sense) was justly bestowed, to whom life and the pleasure of this world were as nothing, so that they could call all souls to Christianity, undertook and succeeded in the perilous task of enlightening these savages. Religion, though it did not at first change the manners of nations waxed old in barbarism, failed not to introduce those institutions on which rest the dignity and happiness of social life. The law of marriage was

established among them; the abolition of idolatrous ceremonies took away many bloody and brutalizing practices; and the gospel, like a grain of mustard seed, grew and flourished in noiseless increase, insinuating into men's hearts the blessings inseparable from its influence."

The precise date of the introduction of Christianity into Scotland is not known, but it is thought to have been at an early period, as it is said that in the year 200, Donald the First was a Christian king. Towards the end of the third century, Christians fled to Scotland, from the persecutions of Diocletian. These men, who were called Culdees, generally lived retired in caves and solitary places, and were distinguished for their holiness of life. The first pastor of whom mention is made is Ninian, who was instrumental in the conversion of the Southern Picts, or the inhabitants of the south of Scotland. He was a native of what is now known as the district of Galloway. Dr. Chalmers thus notices him—"During those ages the pastors had often to seek shelter in the caves from the rudeness of half informed followers. A cave upon the seashore of Glasserton, in Wigtonshire, furnished such a retreat to the worthy Ninian, which still retains its name of Ninian's cave. He died on the 16th of September, 432, which day was long kept in remembrance of one who had spent a long life in instructing the ignorance, and reforming the manners of a rude people." A new era in the ecclesiastical history of Scotland commenced in 563. The gospel, from the time of its introduction, had gradually spread over a considerable part of the main land, but the western isles were still barbarous. In that year Columba, a distinguished Christian of the royal family of Ireland, educated in all the learning of the times, sailed with twelve of his friends and landed upon the western islands with the intent of Christianizing their inhabitants. The island of Jory, or Jona, was given to them by either the Scottish or Pictish monarch. Here Columba established an institution for the promotion of religious and secular knowledge. In process of time, other similar institutions were founded by him and his followers in various parts of Scotland. They taught comparatively the pure doctrines of Christianity, and by a well ordered life, recommended those doctrines to their followers. The institutions were deservedly celebrated in the annals of Scottish history, for they were, for a long time, "the seminaries of the Church in North Britain and of Ireland." Independent of religious instruction, many branches of useful learning were taught; and it is said "Jona became exclusively the seat of learning in the north, after the settlement there of Columba." These institutions proved also beneficial to the Saxons of England.

About 634, Oswald a prince of Northumberland who was driven out of his province, took refuge in the island of Jona. He became a convert to Christianity; and after his restoration to his kingdom, sent to the College of Jona for a teacher to instruct his people. The monarch thought it no degradation to be the interpreter between the people and their Jonah pastor. About thirty years after, these pastors were driven out of England by the See of Rome. In Scotland, and in the western islands, they continued to teach and to preach, enlightening the roving barbarians, and converting them to a civilized and Christian people. The founder of the College of Jona died 9th of June, 579. "He died as he had lived, in the service of his master, while engaged praying in Church on a Sabbath afternoon, aged 77, 'leaving,' says Chalmers, 'his monastery firmly settled, a people converted by his labors from Paganism to Christianity, and a name the celebration of every age.' He was interred in the cemetery at Jona, which afterwards was considered sacred, & contained the tombs of 48 kings of Scotland, 4 of Ireland, 8 Norwegian monarchs, and 1 king of France. This island is about 2 miles and a half long, and little more than one mile in breadth, and contains a superficial area of about 1300 acres. Its modern name is Icolmkill, derived from I-colum-kill, which means the island of the cell of St. Columba. The ruins of the monastery are still shown.

Such is an epitome of the history of that spot which drew from Dr. Johnson the following often quoted and celebrated remarks: "We were now treading that illustrious island, once the luminary of the Caledonian regions, whence savage clans, and roving barbarians, derived the benefits of knowledge and the blessings of religion. To abstract the mind from all local emotion, would be impossible if it were endeavored, and would be foolish if it were possible: whatever withdraws us from the power of our senses; whatever makes the past, the distant, and the future predominate over the present, advances us in the dignity of thinking beings. Far from me and my friends be such frigid philosophy, as may conduct us indifferent and unmoved over any ground which has been dignified by wisdom, bravery, or virtue. The man is little to be envied whose patriotism would not gain force on the plains of Marathon, or whose piety would not grow warmer amid the ruins of Jona."—*Young Men's Advocate.*

From the N. Y. Observer.

LETTER FROM FRANCE.

BOLSEC, (Lower Seine,) June 5, 1832.

Spirit of irreligion in Paris—Timidity of a political journal—Impious engravings—Journal of useful knowledge.

The details I have already sent you in my letters upon the *Cholera Morbus*, and upon

the funerals of Messrs. Cuvier and Casimir Perier, may serve in some measure to show your readers the religious state of France.—The following facts throw still further light upon the same topic.

You are aware, Messrs. Editors, that the city of Paris exerts upon all France the most extensive influence. This capital is the centre of impulse to the whole country; the focus from which influences, good or bad, salutary or hurtful, are diffused through the cities and villages of thirty two millions of people. It has been well said, that Paris is at once the head and the heart of France. That a capital should exert such an influence over a large country is always a misfortune; and it is particularly so for our country in respect to religion. The people of Paris are almost universally irreligious. Impiety has there distilled for sixty years her most active and subtle poisons; there materialism has opened schools and controlled the courts of justice; there especially a defective system of education—I mean teaching the people to read without putting into their hands good books—has produced the most deplorable fruits. Ask men who are the best informed, what is the religion of the Parisians? What is their faith, their hope? The reply is, "The people of Paris have no religion; they have no faith except on the subject of political liberty, and no hope but in the things of this world." There are, no doubt, exceptions, but they are rare, mere specks in the vast ocean of infidelity, and materialism. What a prospect for France, when you consider that every political, intellectual and moral movement of our country originates in Paris!

It will seem incredible to your readers what prejudices exist in the capital against every thing that has any relation to religion. While the cholera morbus was making the most frightful ravages, a religious man of distinguished learning wrote an article containing some allusions to Providence; two or three observations timidly expressed upon the interposition of God in the affairs of the world. This article was sent to one of the most moderate and most widely circulated journals of the capital, with a request that it might be published.—The committee of publication examined the article, but refused to insert it, and when asked the reason by the author, they replied: Your article is good, well written, happily conceived, it contains just sentiments, but we cannot publish it, BECAUSE OUR SUBSCRIBERS WILL CALL US BIGOTS, ENTHUSIASTS, AND JESUITES! To such a state of things, Messrs. Editors, have we arrived in the capital of France. An editor of a journal dares not print the name of God, nor speak of Providence in his pages, lest his readers should charge him with bigotry and jesuitism! Could you have imagined in America that infidelity had made such progress? And observe, it was not done by an obscure journal, or scurrilous paper, intended for the tavern and dram-shop, but by a journal which circulates among the most enlightened classes of the community, and which is justly regarded as one of the most respectable in France!—Such a journal is afraid of offending its subscribers, by saying that God interposes in the affairs of the world! This unhappy word *Jesuit*, does immense evil; it is dreaded like the plague, and many dare not avow their religious sentiments for fear of being called *Jesuits*. The Jesuits have done more injury to religion than Voltaire and all the infidel philosophers together. They trafficked in religion, they made it a trade, an instrument of avarice and ambition, and now the same selfish aims are imputed to every man who avows religious sentiments, and the journals of Paris, which are read by one or two millions of Frenchmen, cannot speak of God, or allude to any doctrine of religion, except in terms of mockery and reproach!

Another fact will illustrate with equal clearness the irreligious spirit of France.—There are in Paris many print shops and stalls, where pictures and engravings of every kind are exposed for sale. The proprietors of these shops of course exhibit such prints only as will please the public taste. And what do you suppose is the character of these engravings? In many of them Christianity is treated with marked contempt. One print represents a political personage toiling up a hill, bearing an enormous cross; intended as a parody of one of the most memorable acts of Jesus Christ! In another print are seen agents of the government with a net in their hand, to whom are applied the weighty and solemn words, which transformed the humble fishermen of the lake of Genesareth into Apostles of the Gospel: "I will make you fishers of men," an odious comparison between the first messengers of the Christian faith, and vile spies living in the filthiest and most infamous places in Paris!—In a third print the sublime picture of the Holy Supper by *Leonard de Vinci* is parodied in a revolting manner; a figure of liberty occupies the centre of the picture and the subject indicated by the inscription: "Verily, one of you shall betray me." And these abominable productions of impiety are publicly exposed to the eyes of all Paris! And the owners of the shops are not afraid to exhibit in open day these impious prints!

In there another country bearing the name of Christian, in which any one would dare thus to cast contempt upon the Gospel history, and to make the Saviour himself the object of caricature! No; this infamy has been reserved for the Parisians of the nineteenth century;

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France has set the example of profanations passing all the bounds of impiety hitherto known! What must strangers think who visit Paris, as the centre of civilization, and who find at every step these monstrous productions of materialism? And what must become of the people to whom such pictures are constantly exhibited, a people who grow up in the midst of such spectacles of sacrifice and impiety, and learn only to despise and dishonor the religion of their ancestry? Is it surprising that such a people should plunge into every excess of vice, that they should commit frightful crimes, and cause the streets of Paris to flow with blood? Are not these the proper fruits of irreligion?

One more fact will show to what extent religion has been eradicated from the hearts of the French people. A large body of influential men, consisting of peers of France, deputies, and men of learning, are associated in the publication of a popular journal, entitled, *'Journal of useful knowledge.'* This work, which appears once a month, and costs but four francs a year, has been circulated extensively throughout France, and now reckons seventy thousand subscribers. The enterprise certainly deserves the approbation of all enlightened men. It is a powerful means of diffusing light and knowledge among the people, who are still very ignorant in some provinces of this country. Every subject is introduced into this journal EXCEPT RELIGION! God is excluded.

The doctrine of the immortality of the soul is not once mentioned. It contains nothing respecting eternity; nothing except that which relates to the mere temporal welfare of man! In the *'Prospectus'* of this journal, which I have now before me, the editors promise to notice the progress of agriculture, improvements in industry, economical processes, education, practical rules for health, &c. These various departments in a paper are doubtless useful and commendable. But are these all the kinds of knowledge which are judged useful for the people? Is there not something more important than industry, education, agriculture, medicine? Is not religion the basis of all instruction for the people? Do they not need religious principles to meliorate their condition, to subdue their vices and to form in them habits of temperance, order, and economy; yet religion has been judged useless in this journal of useful knowledge? Is more wanted to enable you to appreciate the religious state of France?

And the men who have founded this journal, and by whom it is conducted, it is well known, are not obscure individuals, but men enjoying the highest reputation, men in public stations and men of learning, to the number of one hundred and twenty seven. If it is said that such a journal should not meddle with theological controversy we readily admit it; but does this hinder a journal of useful knowledge from proclaiming the great principles of natural religion, the doctrines of a Providence, of the immortality of the soul, of a retribution beyond the grave? It cannot be disseminated that this studied exclusion, this entire absence of every thing religious in a journal designed to be a complete encyclopedia of the knowledge most needed by the people, shows that the editors and subscribers live only for this world, and wholly forget eternity. These details will help you to judge, Messrs. Editors, of the true situation of France in respect to religion. I wish I could relate to you facts less painful, but I must declare the truth. Should I have any thing more consoling to communicate; I shall do it with eagerness, and I hope this will be the case when I come to speak of French Protestantism. Thus far I have pointed you particularly to the religious state of Paris, and of the large towns. Nothing can be imagined more deplorable. After having employed the strongest expressions, we still fall short of the truth! I am, &c.

G. DE F.

A WELL REGULATED MIND.

For a well-regulated understanding, and particularly for the application of it to inquiries of the highest import, there is indispensably necessary a sound condition of the moral feelings. This important subject belongs properly to another department of mental science; but we have seen its extensive influence on the due exercise of the intellectual powers;—and it is impossible to lose sight of the place which it holds in the general harmony of the mental functions required for constituting that condition, of greater value than any earthly good, which is strictly to be called a well-regulated mind. This high attainment consists not in any cultivation, however great, of the intellectual powers; but requires also a corresponding and harmonious culture of the benevolent affections and moral feelings; a due regulation of the passions, emotions, and desires; and a full recognition of the supreme authority of conscience over the whole intellectual and moral system. Cold and contracted, indeed, is that view of man which regards his understanding alone; and barren is that system, however wide its range, which rests in the mere attainment of truth. The highest state of man consists in his purity as a moral being; and in the habitual culture and full operation of those principles by which he looks forth to other scenes and other times. Among these are desires and longings which nought in earthly science can satisfy; which soar beyond the sphere of sensible things, and find no object worthy of their capacities until, in humble adoration, they rest in the contemplation of God. Truths then burst upon the mind which seem to rise before it in a progressive series, each presenting characters of new and mightier import. The most aspiring understanding, awed by the view, feels the inadequacy of its utmost powers; yet the mind of the humble inquirer gains strength as it advances. There is now felt, in a peculiar manner, the influence of that healthy condition of the moral feelings which leads a man not to be afraid of the truth. For, on this subject, we are never to lose sight of the remarkable principle of our nature formerly referred to, by which a man comes to reason himself into the belief of what he wishes

to be true; and shuts his mind against, or even arrives at an actual disbelief of, truths which he fears to encounter. It is striking, also, to remark how closely the philosophy of human nature harmonizes with the declarations of the sacred writings; where this condition of mind is traced to its true source, in the corruption of the moral feelings, and is likewise shown to involve a high degree of guilt, in that rejection of truth which is its natural consequence:—“This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.”

This condition of mind presents a subject of intense interest to every one who would study his own mental condition, either as an intellectual or a moral being. In each individual instance, it may be traced to a particular course of thought and of conduct, by which the mind went gradually more and more astray from truth and from virtue. In this progress, each single step was felt to be a voluntary act; but the influence of the whole, after a certain period, is to distort the judgment, and deaden the moral feelings on the great questions of truth and rectitude. Of this remarkable phenomenon in the economy of man, the explanation is beyond the reach of our faculties; but the facts are unquestionable, and the practical lesson to be derived from them is of deep and serious import. The first volition by which the mind consciously wanders from truth, or the moral feelings go astray from virtue, may impart a morbid influence which shall perpetuate itself and gain strength in future volitions, until the result shall be to poison the whole intellectual and moral system. Thus, in the wondrous scheme of sequences which has been established in the economy of the human heart, one volition may impart a character to the future man—the first downward step may be fatal.

Every candid observer of human nature must feel this statement to be consistent with truth; and, by a simple and legitimate step of reasoning, a principle of the greatest interest seems to arise out of it. When this loss of harmony among the mental faculties has attained a certain degree, we do not perceive any power in the mind itself capable of correcting the disorder which has been introduced into the moral system. Either, therefore, the evil is irremediable and hopeless, or we must look for an influence from without the mind, which may afford an adequate remedy. We are thus led to discover the adaptation and the probability of the provisions of the Christian revelation, where an influence is indeed disclosed to us, capable of restoring the harmony which has been destroyed, and of raising man anew to the sound and healthy condition of a moral being. We cannot perceive any improbability, that the Being who originally framed the wondrous fabric may thus hold intercourse with it and provide a remedy for its moral disorders; and thus a statement, such as human reason never could have anticipated, comes to us invested with every element of credibility and of truth.

The sound exercise of the understanding, therefore, is closely connected with the important habit of looking within; or of rigidly investigating our intellectual and moral condition. This leads us to inquire what opinions we have formed, and upon what grounds we have formed them;—what have been our leading pursuits—whether these have been guided by a sound consideration of their real value—or whether important objects of attention have been lightly passed over, or entirely neglected. It leads us further to contemplate our moral condition—our desires, attachments, and antipathies; the government of the imagination, and the regimen of the heart; what is the habitual current of our thoughts; and whether we exercise over them that control which induces alike intellectual vigor and moral purity. It leads us to review our conduct, with its principles and motives, and to compare the whole with the great standards of truth and rectitude. This investigation is the part of every wise man. Without it, an individual may make the greatest attainments in science, may learn to measure the earth, and to trace the course of the stars, while he is entirely wanting in that higher department—the knowledge of himself.

On these important subjects, I would more particularly address myself to that interesting class for whom this work is chiefly intended, the younger members of the medical profession. The considerations which have been submitted to them, while they appear to carry the authority of truth, are applicable at once to their scientific investigations, and to those great inquiries, equally interesting to men of every degree, which relate to the principles of moral and religious belief. On these subjects, a sound condition of mind will lead them to think and judge for themselves with care and seriousness adapted to the solemn import of the inquiry, and without being influenced by the dogmas of those who, with little examination, presume to decide with confidence on matters of eternal moment. Of the modifications of that distortion of character which has commonly received the name of cant, the cant of hypocrisy has been said to be the worst; but there is another which may fairly be placed by its side, and that is the cant of infidelity—the affectation of scoffing at sacred things by men who have never examined the subject, or never with an attention in any degree adequate to its momentous importance. A well-regulated mind must at once perceive that this is alike unworthy of sound sense and sound philosophy. If we require the authority of names, we need only to be reminded, that truths which received the cordial assent of Boyle and Newton, of Haller and Boerhaave, are at least deserving of grave and deliberate examination. But we may dismiss such an appeal as this; for nothing more is wanted to challenge the utmost seriousness of every candid inquirer than the solemn na-

ture of the inquiry itself. The medical observer, in an especial manner, has facts at all times before him which are in the highest degree calculated to fix his deep and serious attention. In the structure and economy of the human body he has proofs, such as no other branch of natural science can furnish, of the power and wisdom of the Eternal One. Let him resign his mind to the influence of these proofs, and learn to rise in humble adoration to the Almighty Being of whom they witness; and, familiar as he is with human suffering and death, let him learn to estimate the value of those truths which have power to heal the broken heart, and to cheer the bed of death with the prospect of immortality.—Dr. Abercrombie.

AMERICAN BAPTIST HOME MISSIONARY SOCIETY.

The Corresponding Secretary, Dr. Goings, who is making known the objects of this Society to the different Baptist churches, Associations, and Conventions, writes from Worcester in the last month, that the New-Hampshire State Convention promptly accepted the terms of Auxiliary, and the Board of the Vermont State Convention resolved to recommend, that that body also become auxiliary at its next session in October. Mr. Reynolds was to set out for Indiana, first of Sept. with his family, and two excellent females as teachers in Sabbath and day schools. Since Dr. Goings left New-York, he had travelled about 1100 miles, attended 75 religious meetings, preached 60 times, gave addresses on the objects of the Society 27 times, took subscriptions in 25 places, amounting to \$1318 48, of which he had received \$488. On every Sabbath but one he had been in two towns, and on one Sabbath, he addressed three churches in the same city. He attended the Worcester Association at Bellington, and states that the Baptist churches in Worcester co. will pay this year at least \$1000 for the Mississippi Valley. He remarks that there need be no apprehension but that devoted ministers for the West will be supported in their Mission work.

Rev. Spencer Clack has received an appointment for Missouri for one year, and will depart in October, from Kentucky. Rev. E. H. Goodrich writes, from Aurora, Ohio, that several ministers have arrived in the West. A brother Clark is about settling in Hiram, a brother Green was expected at Garrettsville this Sept. and brother Turner had determined to remove his family to Twinsburg same month.—*Chris. Watchman.*

From the Christian Watchman.

BROWN UNIVERSITY.

It must be apparent to every reflecting mind, that in this land of freedom much depends, in relation to our future prosperity, on the character of our Schools and Colleges. If they are nurseries of morality and religion, they will exert a healthful and salutary influence through the community, and give that tone and direction to public opinion, which will be attended with the most beneficial results. In accordance with these views, it must be a source of much gratification to the friends of sound learning and religion, to witness the rising prosperity of the ancient and respectable Literary Institution located in Providence, R. I. whose name we have placed at the head of this brief notice. The present faculty is composed of gentlemen in the prime of life, and of respectable talents, combined with efficiency of character and devotion to the interests of those who are placed under their care. Without making any invidious comparisons, we believe it is universally admitted, that the President possesses talents of the highest order, and deservedly holds a rank among the first literary men of our country. He is indefatigable in his exertions with the students, to imbue their minds not only with classical instruction, but with that general knowledge of men and things, which shall be attended with the most useful consequences in its practical operation.

Besides the regular routine of College duty, President Wayland is in the constant habit of meeting the Senior Class on Saturday evening, and of conversing with them on the subject of revealed religion, with various other important topics. On these occasions, the students are allowed to propose questions in the most familiar manner, and in the discussions, much useful information is elicited from the President. On Sabbath afternoon, he preaches regularly in the Chapel to the students. Those who have had the privilege to hear his Pulpit performances, need not be told that his sermons on these occasions are distinguished for originality and depth of thought, clothed in language emphatically his own, and are also enriched with a spirit of fervent piety.

In the evening of the Sabbath, the scholars meet in the Chapel as a Bible Class, when the New Testament is read from the original Greek in English, and remarks are made by the Senior Students, after which, a brief exposition is given by the President. We have had the privilege to be present at several of these meetings, which seem to us to be peculiarly calculated for eminent usefulness. The paternal care manifested for the students while they are necessarily absent from the home of parental instruction, needs only to be known, to be duly appreciated. Aberrations from the path of rectitude are promptly noticed, and such appeals are often made to the ingenuous feelings of those who have fallen under censure as cannot fail to produce the desired effect.

A new Chapel is now erecting by a munificent individual, who, we understand, has also subscribed ten thousand dollars for the laudable and important purpose of increasing the Library. As many young gentlemen are about to commence their collegiate course, we recommend to their parents and guardians to think of Brown University, where, in addition to many other advantages, the expenses are very reasonable.

NEWTON THEOLOGICAL INSTITUTION.
Notice to Candidates for admission.

This Institution according to its statutes is

adapted to the instruction of graduates and others whose attainments enable them, along with graduates, to proceed profitably in theological studies. Every candidate is required to present a certificate from the church of which he is a member, approving of his devoting himself to the ministry of the gospel. He is also required to have studied Professor Stuart's Hebrew Grammar and the first forty pages of the Hebrew Chrestomathy, or to the end of the extracts from Genesis and Exodus. Those who may not have been able at College or elsewhere, to make this preparation, should, if possible, be in Newton as soon, at least, as the time of the Anniversary, and employ the succeeding vacation in the most favorable circumstances for being prepared to enter at the beginning of the next term. Special attention will be paid to their progress. The Anniversary will occur on Thursday, the 13th of September; and the term will begin on the 25th of October.

IRAH CHASE, Senior Professor.
Newton, Aug. 1832.

BLACK RIVER BAPTIST ASSOCIATION.—We have received the Minutes of this Association, and perceive that its 23d anniversary was held at Adams, the 13th and 14th June last. The introductory sermon was preached by Eld. J. Blodget, from the words, “he must increase, but I must decrease.”

Br. T. A. Warner was chosen Moderator, and Br. Wilber and Baker, Clerks. This body contains 31 churches, 18 ordained and 4 unordained ministers, and 2950 members. The addition by baptism the past year was 541, and by letter, 131. The churches generally have been remarkably blessed with the quickening influences of the Spirit. There have been very few on which some mercy drops have not fallen.

Br. Judson's letter to females received the favourable notice of the Association.—Brn. Frey, Sawyer, and Cook delivered discourses during the session.—The next anniversary is to be held in Belleville, Jeff. co. Br. Warner is to preach the opening sermon.

The able and excellent circular letter is on “the religious cultivation of our readers.” It is pleasant to come across a sensible circular now and then, and we hope before long to see them generally restored to their place in our Minutes.

From the Family Lyceum.

LIVES OF THE INDIANS.—NO. 1.
WRITTEN FOR THE YOUTH OF AMERICA.

Since first the Indian saw the white man's flame, And cried, “Oh welcome!” as the stranger came, How blest the change this happy hand has viewed, To glad his shores, and cheer her solitude.

SAMOSSET.

WHEN our ancestors, the white people, first came from England to this country, they found the places, where we now live, occupied by a people different from themselves. They were of a reddish color, with long black hair, and had little clothing except the skin of a bear, or some other animal, tied around them. The white people had seen many of these red men, but they were very shy, and would only show themselves afar off. But one day, about three months after the arrival of the settlers at Plymouth, a noble looking Indian came into the town, and, walking by the houses, came boldly up to the place where some of the white people were collected, and cried out, ‘Welcome Englishmen! welcome Englishmen!’ The white people were surprised to hear him speak English, because the Indians had a language of their own, the words of which were different from ours. He told them that his name was Samoset, and that he was a sagamore, or king, of some Indians who lived a great way off, to the eastward, as far as a boat could sail in a day; and that he had seen some English fishermen, and learned some of their words. He had no other clothes, but a great piece of leather round him, ornamented with a fringe. He was a tall, straight man, with very black hair, long behind, and short before, and without any beard. The weather was cold because it was winter; so the white people gave him a great coat, to keep him warm. At night he lodged in the house of Mr. Stephen Hopkins; but the white people watched him, because they were afraid he would steal something, or perhaps kill some of them. But he appeared to have been a very friendly Indian, and it was hardly generous for the white people to suspect him, when he came to them so honestly, and bade them welcome to his country. For the Indians were once the owners of all this pleasant land, where we now live.—They had two kinds of kings, called sagamores and sachems; one was king of a few Indians in one place, and the other of many Indians in many places. When the red men first saw a ship, they thought it was an island with wings: and when they saw the guns discharged, they supposed that the white people had the power to make it thunder and lighten. The Indians generally treated the white people well, until they were offended by injuries; and Samoset desired to be remembered, as being the first Indian who spoke to the people at Plymouth, and the first who bade them ‘welcome’!

The next morning, Samoset went to a tribe of Indians near, and brought back some tools which had been taken away, and with him came five other Indians, with some beaver skins. He afterward brought an Indian called Squarto, who had been stolen away and carried to London. He also brought word that Massasoit, the great sachem, was coming to see them. We do not hear any more of Samoset, but it is probable that he returned to his people, and told them all about his visit to the white men, and what he had seen among them. In my next number, I will tell you about Massasoit, the great sachem, who came to see the whites, with some anecdotes, which I think will be interesting to you.

G. F. DAVIS.

LECTURES ON COMMON SCHOOLS.—Mr. Milo P. Jewett, one of the Secretaries of the American School Agents Society, proposes to meet teachers, parents, and children, in several towns in this state, for the purpose of exhibiting the use of apparatus designed in the mode of conducting schools. Mr. Jewett is recommended as ‘an experienced and well qualified instructor,’ by Mr. S. R. Ball, Principal of the Teachers' Seminary, Andover.—Mr. Josiah Holbrook, Rev. Asa Rand, and several other competent judges. The Berkshire Lyceum have expressed their high satisfaction with his efforts.

Mr. Jewett will visit the following towns in the following order:—Suffield, Monday, September 17—Granby, Tuesday, 18—Simsbury, Wednesday, 19—Canton, Thursday, 20—Farmington, Friday, 21—Bristol Saturday, 22—Berlin, N. Britain, Monday, 24—Sonthington, Tuesday, 25—Wethersbury, Wednesday, 26—Woodbury, Thursday, 27—Watertown, Friday, 28—Plymouth, Saturday, 29—Hartington, Monday, October 1—New Hartford, Tuesday, 2—Winsted, Wednesday, 3—Colebrook, Thursday, 4—Norfolk, Friday, 5—Winchester, Saturday, 6—Goshen, Monday, 8—Torrington, Tuesday, 9—Litchfield, Wednesday, 10—Washington, Thursday, 11—New Milford, Friday, 12—Kent, Saturday, 13—Sharon, Monday, 15—Cornwall, Tuesday, 16—Salisbury, Wednesday, 17—Canaan, Thursday, 18—Vernon, Saturday, 20—Ellington, Monday, 22—Tolland, Tuesday, 23.

Besides Br. Curtis' sermon, discourses were preached by Br. Wilkins and Br. Peck. The liberality on the occasion in behalf of our domestic missions was truly noble, and evidenced a persuasion, that the solemn providences of God were admonishing all that what they had to do for the Lord they should do quickly. One of the largest contributions (\$114) was made on this occasion, which the agent of the Convention ever received at any Association in the State. Besides this, \$315 was received from the churches, on their quota.

This Association has been greatly blessed with the gracious influences of the Holy Spirit the past year. More than 500 have been added to the churches by baptism. The genuineness of the work might be argued from the following conclusion:—

“From all the facts, therefore, which have come to the knowledge of the Committee, in the prosecution of their enquiries relating to the three cases mentioned above, and even including that of Orris Cook, which has been referred to this Board as a case of spasmodic cholera, the Committee feel warranted in expressing the opinion that all four of the cases whether they be of Malignant, or Common Cholera, are of indigenous growth, proceeding from no infected place or persons, and clearly to be traced to acts of immediate improvidence or neglect, or habitual intemperance in the parties,—that they furnish no just cause of belief that an infectious pestilence is amongst us, or of apprehension that it may be extended, any farther than similar improvidences, or neglects, and similar circumstances require here, or any where else,—and that the health of the Town, far as regards the Malignant or Asiatic Cholera, may yet, with the blessing of God, be preserved, by the general prevalence of cleanliness, both in public, and private, and by the uniform observance, on the part of our fellow citizens, of the laws of moderation, and temperance in all things.”

Hartford Sept. 13, 1832.

No one of the United States it is believed, possesses equal, certainly none superior advantages for Common School Education; having a fund of more than \$6 to each inhabitant, and the population being so dense that scarcely a family but may enjoy the benefit of District Schools in the State of Connecticut:—and yet it is a truth very apparent, that our Schools generally are far below that elevated rank in which these facilities would seem to place them. Much has been said and written on this subject, but little has been done. Mr. Jewett, as may be seen by a notice below, will soon commence a series of Lectures in this State, which we hope will be fully attended in every place he may visit; and be a means of exciting an interest, and conveying instruction, which will continue to be of service to Common School education for many years. The public will observe that Mr. J. possesses the confidence of many gentlemen who are good judges of his fitness for the business in which he is engaged.

By the Lowell Evangelist of the 7th instant, we learn that the Churches in that place are still blessed with the outpouring of the Spirit of God. On the Lord's day previous, ten converts were baptized and united with the 2d Church; six others were received the same day by letter.

We regret to notice the large number of deaths which still take place in New-York, and in most cases are to be attributed to imprudence in living; it is a fact humiliating to man, that so many are bent on the indulgence of their appetites, although their lives are thereby jeopardized. Deaths by cholera in N. York for one week, ending the 8th instant, 201.

In the Report of the Treasurer of the Com. Bap. Education Society for June, 1

General Intelligence.

FOUR DAYS LATER FROM ENGLAND.

IRELAND.

Accounts from Dublin, of August 1st, contain particulars of additional breaches of the peace. There was a great scarcity of hands, in consequence of the combination not to work for the tythe-payers, nor permit it to be done. This has led to much fighting and some bloodshed. A letter on the state of the counties of Kilkenny and Connaught, contains these remarks:

The character of the peasantry of Ireland has been greatly changed within these few years—some say for better, some for worse; but I shall give you the facts. Since January last, the Lord Lieutenant has been offering £300 reward for any approver who may come forward from among the 2000 people present at the massacre, and no one has accepted it. Nay more, the Irish executive cannot get one individual out of the 200,000 who were present at the Ballybale anti-tythe meeting, to prove that Colonel Butler took the chair there.

LATEST FROM SCOTLAND.

By the ship *Francis*, Capt. Griffith, which left Greenock on the 5th August, we have received a Glasgow Evening Post, and the Free Press of Aug. 4. Their contents are uninteresting.

Great alarm prevails in consequence of the spread of cholera, and its indiscriminate havoc in all ranks. Some of the most wealthy persons in Glasgow have become its victims, though its ravages are principally confined to the closely inhabited parts of the town. It is remarked—"it is no uncommon thing for a man to part with his friend in the evening, and in the morning to hear that he is in the grave; persons in robust health are suddenly attacked, and in a few hours fall beneath its pressure. The alarm is greatly aggravated by the mysterious nature of the disease, which sets the best medical skill at defiance.

During the present week there have been 612 cases reported, but many deaths occur which never reach the Board of Health. On the 4th, it was extremely virulent, and many respectable persons had died; in the Barony Parish up to 3 o'clock, 62 new cases and 23 deaths.

PORTUGAL.

A letter from Lisbon, dated July 22d, says:—Several ships of war, among them an armed steam-vessel, with Admiral Sartorius, arrived off on the 19th, and they are now at anchor within little more than gun shot of the Bug. Don Miguel is at the passage of Cacilhas, off which his fleet is lying, and it is understood to be under sailing orders, to proceed forthwith to attack its antagonists, "the rotten ships and mere boats," as they have many times been contemptuously styled by the Gazette. I doubt very much if it will cross the bar though the ships are much heavier than the Queen's."

The Constitutional, Don Pedro's paper at Oporto, July 21, contains an official despatch from Lt. Col. Hodges to the Conde de la Flor, relative to an affair he had with Miguel's troops on the 18th, near Penas. The loss of Don Pedro's troops is very trifling; that of the enemy supposed to be 200.

The Dutch Army.—The establishment of the Army of Holland, including artillery and infantry, amounts to upwards of 100,000 fighting men.

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Extract of a letter to a gentleman in Philadelphia dated,

TAMPA, August 6th.

Sir.—I have just time to say, that the Liberating army is victorious every where; San Luis, Victoria and many other places have fallen. The Conducts will be ready to leave San Luis for Tampico from the 20th to the 25th of August, with a heavy amount of specie.—*Chronicle*.

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The victory of the latter was a most decisive one; two hundred of them being killed, and forty of them taken prisoners. Only about 70 warriors escaped. Among the prisoners, is Na-a-pope, the second in command in all the enterprises against the whites; and the celebrated prophet Black Hawk, it is said by the prisoners, was wounded from a shot from the steamboat Warrior, in the action at the crossing of the Mississippi, and died three days afterwards.

Many conflicting accounts are given of the engagement. It appears that the Sioux were not alone concerned in the combat; but that they were assisted by parties of the Menominees and Winnebagos. The latter tribe, it is said, counselled the hostile Indians to hold out to the last; and then perfidiously turned against them, and aided in the massacre.

Blood enough has been shed on both sides in this remorseless war; and it is hoped that the small remnant of these infatuated savages may be saved from their victorious enemies. The clemency of the government, after this terrible chastisement, should be called into exercise. Much as we have suffered from their depredations, we should not forget to temper justice with mercy.

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Blackwell's Island—There have been several recent deaths of cholera on Blackwell's Island, and we learn that on Friday last, there were four deaths in the vicinity of the Dyeing Establishment on the north side of Staten Island.

Staten Island—We regret to learn that the venerable Gen. Van Buren, stationed at the Quarantine Ground is dangerously ill. Indeed it appears, by the accounts from every quarter, that the epidemic is general, and its effects similar to those in those cities.

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ALEXANDRIA, D. C. Sept. 7. In accordance with their pledge to the public, in a former publication, the Board of Health announces two cases of Cholera as having occurred among us. In Southern Hospital—1 case—a sailor—very interperate.

Five cases of Cholera occurred at Boston, from 4 o'clock P. M. on Monday, to 5 P. M. of Tuesday—all fatal. Several fatal cases have since occurred.

Fact.—Last week, seventy-eight colored persons were buried in Baltimore. Of these seventy-five were free—three slaves. Nearly all fell victims to the cholera, which assails particularly persons ill-conditioned.—*National Gazette*.

The death of Mr. Cruse at Baltimore, of Cholera, which was mentioned in our paper yesterday, and which appears to have excited a good deal of feeling in that city, is ascribed to a single act of imprudence, in *eating a peach or two*. It is said that he was a highly respectable man, and he appears to have been much esteemed; and of course his death is sincerely regretted. Previously to the time when he ate the peach or two, he had been particularly cautious in regard to his diet and the manner of living; but having unfortunately, in a single instance, deviated from his uniform practice in this respect, he was seized with that terrible malady, and in a few hours was a corpse.—*N. Y. Daily Ad*.

Curious Fact.—A gentleman whose fancy leads him to notice the phenomena of nature, assures us from his own observation, that on the breaking out of the cholera in this place, the martens and swallows entirely disappeared, and that not one was to be seen while the epidemic prevailed; but on Tuesday morning last, much to his surprise, he saw more than a hundred of these birds skimming over the commons near the magazine. He supposes that these little feathered sojourners instinctively withdraw from the contagious atmosphere as it hovered over us, and hails their re-appearance as a sign of its having passed away.—*Baltimore Chronicle*.

Electric Fluid.—While several trains of Coal Carts were returning to the Mines, on Friday last, says the *Mauch Chunk Courier*, during a thunder storm, the iron rails on the road were observed to be sparkling with electric fluid, which conducted along them for the distance of several rods, passing the train of cars, and knocking down four miles attached to them. No injury was sustained either by the road, cars, or mules.

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POETRY.

From the Connecticut Observer.
BARZILLAI, THE GILEADITE.

"Let me be buried by the grave of my father and of my mother."—2 Sam. xii. 37.

Son of Jesse,—let me go!—

Why should princely honors stay me?—
Where the streams of Gilead flow,
Where the light first met mine eye,
Thither would I turn, and die;—
Where my parents' ashes lie,
King of Israel!—bid them lay me.

Bury me near my sire revered.—

Who the righteous path so firmly trod,
Who early taught my soul with awe
To heed the Prophets and the Law,—
And to my infant thought appear'd
Majestic as a God!—

Oh! when his sacred dust

The ceremonies of the tomb shall burst,
Might I be worthy at his feet to rise
Up to yon blissful skies,

Where angel ranks resplendent shine,—

Jehovah!—Lord of Hosts!—the glory shall be thine.
Cold age upon my breast

Hath shed the frost of death,—
The wine-cup hath no zest,
The rose no fragrant breath;—
Music from my ear is fled,

Yet a sweet sound doth linger there—
The blessing that my mother shed
Upon my evening prayer.

Din is my wasted eye

To all that beauty brings,—
The brow of grace—the form of symmetry,
A hand forgotten things;—

But one bright hue is vivid still—
A mother's holy smile, that sooth'd my sharpest ill.

Memory—with traitor-tread,
Methinks, doth steal away
Treasures that the mind hath laid
Up for a winter day.

Images of sacred power,
Cherish'd deep in passion's hour,
Faintly now my bosom stir—
Good and evil like a dream,

Half obscured and shadowy seem—
Yet with a changeless love my soul remembereth her,—

Ye—it remembereth her—

Close by her blessed side, make ye my sepulchre.

Hartford, Aug. 28, 1832.
L. H. S.

FALSE PERCEPTIONS.

Of false perceptions, properly so called, the most familiar are the *musca volitantes* floating before the eyes, and sounds in the ears resembling the ringing of bells, or the noise of a waterfall. Changes are also met with in the organs of sense giving rise to remarkable varieties of perception. Dr. Falconer mentions a gentleman who had such a morbid state of sensation that cold bodies felt to him as if they were intensely hot. A gentleman mentioned by Dr. Conolly, when recovering from measles, saw objects diminished to the smallest imaginable size; and a patient mentioned by Baron Larry, on recovering from amaurosis, saw men as giants, and all objects magnified in a most remarkable manner; it is not mentioned how long these peculiarities continued. This last peculiarity of perception occurred also to a particular friend of mine in recovering from typhus fever. His own body appeared to him to be about ten feet high. His bed seemed to be seven or eight feet from the floor, so that he felt the greatest dread in attempting to get out of it; and the opening of the chimney of his apartment appeared as large as the arch of a bridge. A singular peculiarity of this case however was, that the persons about him with whom he was familiar did not appear above their natural size. But the most interesting phenomena connected with affections of this kind are furnished by the various modifications of spectral illusions. These are referable to three classes.

I. Impressions of visible objects remaining for some time after the eye is shut, or has been withdrawn from them; generally accompanied by some remarkable change in the color of the objects. Various interesting experiments of this kind are related by Dr. Darwin; one of the most striking is the following:—"I covered a paper about four inches square with yellow, and with a pen filled with a blue color wrote upon the middle of it the word BANKS in capitals; and sitting with my back to the sun, fixed my eyes for a minute exactly on the centre of the letter N in the word. After shutting my eyes, and shading them somewhat with my hand, the word was distinctly seen in the spectrum, in yellow colors on a blue ground; and then on opening my eyes on a yellowish wall at twenty feet distance, the magnified name of BANKS appeared on the wall written in golden characters." A friend of mine had been one day looking intensely at a small print of the Virgin and Child, and had sat bending over it for some time. On raising his head he was startled by perceiving at the farther end of the apartment a female figure, the size of life, with a child in her arms. The first feeling of surprise having subsided, he instantly traced the source of the illusion, and remarked that the figure corresponded exactly with that which he had contemplated in the print, being what painters call a kit-cat figure, in which the lower parts of the body are not represented. The illusion continued distinct for about two minutes. Similar illusions of hearing are met with, though less frequently than those of vision. A gentleman recently recovered from an affection of the head, in which he had been much reduced by bleeding, had occasion to go into a large town a few miles from his residence. His attention was there attracted by the bugle of a regiment of horse, sounding a particular measure which is used at changing guard in the evening. He assured me that this sound was from that time never out of his ears for about nine months. During all this period he continued in a very precarious state of health; and it was only as his health became more confirmed that the sound of the bugle gradually left him. In regard to ocular

spectra, another fact of a very singular nature appears to have been first observed by Sir Isaac Newton—namely, that when he produced a spectrum of the sun by looking at it with the right eye, the left being covered, upon uncovering the left, and looking upon a white ground, a spectrum of the sun was seen with it also.—He likewise acquired the power of recalling the spectra, after they had ceased, when he went into the dark, and directed his mind intensely, "as when a man looks earnestly to see a thing which is difficult to be seen." By repeating these experiments frequently, such an effect was produced upon his eyes, "that for some months after," he says, "the spectrum of the sun began to return as often as I began to meditate upon the phenomena, even though I lay in bed at midnight with my curtains drawn."

II. Impressions of objects recently seen returning after a considerable interval. Various interesting examples of this kind are on record. Dr. Ferrar mentions of himself that when about the age of fourteen, if he had been viewing any interesting object in the course of the day, as a romantic ruin, a fine seat, or a review of troops, so soon as evening came, if he had occasion to go into a dark room, the whole scene was brought before him with a brilliancy equal to what it possessed in daylight, and remained visible for some minutes.

III. False perceptions arising in the course of some bodily disorder, generally fever. A lady whom I attended some years ago, in a slight feverish disorder, saw distinctly a party of ladies and gentlemen sitting round her bed-chamber, and a servant handing something to them on a tray. The scene continued in a greater or less degree for several days, and was varied by spectacles of castles and churches of a very brilliant appearance, as if they had been built of finely cut crystal. The whole was in this case entirely a visual phantasm, for there was no hallucination of mind. On the contrary, the patient had from the first a full impression that it was a morbid affection of vision, connected with the fever, and amused herself and her attendants by watching and describing the changes in the scenery. A gentleman, who was also a patient of mine, of an irritable habit, and liable to a variety of uneasy sensations in his head, was sitting alone in his dining-room in the twilight, the door of the room being a little open. He saw distinctly a female figure enter, wrapped in a mantle, and the face concealed by a large black bonnet. She seemed to advance a few steps towards him and then stop. He had a full conviction that the figure was an illusion of vision, and amused himself by watching it; at the same time observing that he could see through the figure, so as to perceive the lock of the door and other objects behind it. At length, when he moved his body a little forward it disappeared. The appearances in these two cases were entirely visual illusions, and probably consisted of the renewal of real scenes or figures, in a manner somewhat analogous to those in Dr. Ferrar's case, though the renewal took place after a longer interval. When there is any degree of hallucination of mind, so that the phantasm is believed to have a real existence, the affection is entirely of a different nature, as will be more particularly mentioned under another part of our subject.

False perceptions may be corrected by one of three methods;—by the exercise of other senses—by a comparison with the perceptions of other persons—and by an exercise of judgment. If I suspect that my eye deceives me, I apply the hand, with the perfect conviction of the improbability that the two senses should be deceived at once. If this cannot be done, I appeal to the impressions of some other persons, with an equally strong conviction that the same sense will not be deceived in the same manner in several persons at once. Or I may do it in another way, by a reference to some known and fixed object. Suppose, for example, I see two objects where I imagine there should be but one, and suspect a visual deception; I turn my eyes to some object which I know to be single—such as the sun. If I see the sun double I know that there is a delusion of vision; if I see the sun single, I conclude the original perception to be correct. These processes imply a certain exercise of judgment; and there are other cases in which the same conviction may arise from an exercise of judgment, without any process of this kind. In one of the cases now referred to, for example, the correction took place instantly, from observing that the lock of the door was seen as if through the figure.—Dr. Abercrombie.

THE ITALIAN MUSICIANS.

The following remarks of "The Friend" of the 4th inst., relative to the arrival in New-York of a company of Italian musicians and suite, at this juncture, are so just, so well expressed, and with so suitable at this time, that we cannot withhold them from our readers.—N. Y. Observer.

I observe by an extract from a New-York paper, that a company of Italian musicians and suite have recently arrived and quarantined at Staten Island. The circumstance itself struck me with surprise, and produced a repugnancy of feeling which ought at all times to fill the breast of every Christian at the approach of evil, but especially at such a serious juncture as the present. One of the editors congratulates the "lovers of harmony," on the prospect of witnessing their exhibitions, while probably in other columns of his paper he is detailing the ravages of the cholera, and urging the necessity of humility, and prayer, and fasting from sin, that the dreadful scourge may be removed.

What an inconsistent creature is man! He treats his Maker as if he were altogether such an one as himself, and could play off his tricks of deception upon the God that made him, as he does upon his fellow man. With one breath deprecating the horrors of a deadly pestilence as the just punishment of our sins, and with the next congratulating ourselves on the approach of a moral one from the sewers of iniquity and

corruption in Europe. No marvel, if we are

determined to have the abominations, that we should be visited also with the plagues of the old world. Can the citizens of New-York, or any other city, seriously proclaim a fast, and call a solemn assembly to supplicate the almighty Ruler of events to stay the hand of the destroying angel, and at the same time be preparing to receive a band of idle, strolling musicians, to recreate them after their fast and their prayers? Can Christians, under any circumstance, give the right hand of fellowship to the messengers of Satan, whose certain fruits must be the demoralization of themselves and their families? But are we to be instructed by nothing?

Shall the signs of the times, accompanied by the most awful visitations of death, fail to arouse us to a just sense of the obligations of virtue and religion? Are we determined to pursue our evil courses, and to "draw iniquity with cords of vanity, and sin as it were with a cart rope," even while the judgments of the Almighty are upon us, or if in forbearance they be withdrawn, to plunge into vice and dissipation with an appetite keener, if possible, than ever? If this be our unhappy determination, then he may teach us by terrible things in righteousness, that he is a God that cannot be mocked, and if he whet his glittering sword, and his hand take hold on judgment, he will render vengeance to his adversaries, and reward them that hate him. This was the warning which Moses gave the Jews. We can no more escape the inevitable consequences of sin than the nations which have preceded us; and if we be judged out of our own mouths, professing as we do greater light and superior blessings, our condemnation must be deeper, and visited with speedier approaches of retribution. But is there nothing for the professors of the name of Christ, who are bound to depart from iniquity, to do for the safety of their country? They should raise their voices against the least toleration of those enervating and corrupting exhibitions which destroy the virtuous sensibilities, and bring religion into perfect disrepute, and by their consistent lives, at once array against them an insuperable bar, that should resist every attempt at spreading their poisonous influence, and teach the enemies of our happiness that they will not be supported among us.

From the Young Men's Advocate.

"We see, throughout all nature, the occasional intervention of particular agencies in counter-check of universal laws."

The pestilence which is now slaying its thousands around and among us, has received the homage of all the energies of our nature. The feelings of all—the illiterate and learned—have been excited, but especially the intellectual powers of the latter been awakened. They have attempted to ascertain the nature of the disease, its first cause, the means by which it spreads, and its relation to other diseases. And how far have their attempts succeeded? Let the different opinions maintained by the greatest physicians, the same effects wrought by the application of contrary prescriptions, the solemnity which is depicted upon almost every countenance, the proclamation by our mayor, agreeable to the resolution of our common council, and the changes wrought in the minds of many of the members of that council, by the ravages of the destroyer, answer. Do not these facts bear strong testimony that an incomprehensible, invisible agency is working death among us? In fact, all are willing to acknowledge that the power of the supreme Being is manifested by it; that he is declaring his abhorrence of sin, in a manner plain to the most limited understanding.

But to the meditations of the Christian philosopher, another inference irresistibly arises from the mystery in which the operations of the disease are shrouded. Infidels, whether characterized by skeptical subtlety, or blasphemous arrogance, have attempted to prove the absurdity of miracles, for the purpose of overthrowing the Christian religion. Trusting alone to the evidence afforded by the senses, they have asked, if miracles have been performed, why do they not take place now? If no one has seen them in his own time, why should he believe they have been in former times? Without attempting to show the fallacy of such reasoning, (as has been done so often,) we boldly put the question to the infidel of this city, of this day,—"Judging by the knowledge derived from the evidence of your senses, can you say that the operations of the disease among us have not peculiarities characteristic of the "intervention of a particular agency in counter-check of a universal law?" Can you tell why it should pass from the torrid zone to the frozen atmosphere of Russia, from thence to England and France, and leave unscathed the marshes of Holland? Canst thou bring these and a thousand other facts together, and form a system which shall show to all nothing but the usual regular operations of your divinity—material nature? If the skeptic cannot do this, here is a miracle now performing. Although made known to us by its effects only, no less a miracle, no less beyond the influence of general laws, and no less pointing to an omnipotent power than the raising of the dead. The march of the destroyer has already had the effect which every miracle is designed to have,—to elevate our thoughts above the world,—to create an intercommunication between the great Invisible and our own souls.

A.

RELIGIOUS INSTRUCTION OF SLAVES.

The following just and excellent remarks are from a despatch of Lord Goderich, Secretary for the Colonies, to Lord Belmore, Governor of Jamaica, dated May 13, 1832.

Among those who acknowledge the Divine Authority of our National faith, there is no room for controversy respecting the duty of imparting the knowledge of Christianity to all mankind, and especially to our own more immediate dependants. However the modes or seasons of instruction may be regulated according to the various circumstances of different classes of society, nothing can justify the systematically withholding from any men, or class of men, a

revelation given for the common benefits of all.

I could not, therefore, acknowledge that the slaves in Jamaica could be permitted to live and die amidst the darkness of heathen idolatry, whatever effect the advancing light of Christianity might ultimately have on the relation of master and slave. Nor am I anxious to conceal my opinion that a change in this relation is the natural tendency, and must be the ultimate result of the diffusion of religious knowledge among them. For although the great moral virtue of contentment and universal benevolence may be expected to appear among a Christian slave population, as the legitimate fruit of Christian principles, yet all probability justifies the belief, and all experience attests the fact, that the increased range of thought, the new habits of reflection, and the more lively perception of the duties owing by their fellow Christians to themselves, to which the converted slaves will attain, will gradually produce in their minds new feelings respecting their servile condition.

It is also well worth while to reflect on the inevitable tendency of the laws for the abolition of the slave trade. So long as the islands were peopled by importations of Native Africans, who lived and died in heathenism, the relation of master and slave might be expected to be permanent: but now that an indigenous race of men has grown up, speaking our own language, and instructed in our religion, all the more harsh rights of the owner and the blind submission of the slave will inevitably at some period more or less remote, come to an end.

Deeply impressed with this conviction, his Majesty's government have endeavoured to make timely preparation for a change, which they believe could not be made abruptly without desolation and general ruin: and the calamity, which we have at present to deplore, is but an additional proof of the necessity of acting so delicate a subject with this provident foresight; and of repressing those unhappy slaves, our condemnation must be unremittingly made to diffuse among them more just apprehensions on religion, and clearer views of those moral obligations, to the enforcement of which all Christian instruction should be subservient.

I am not disposed to deny that the work of religious instruction may, in some instances, have been undertaken by men ill-qualified for so arduous a task; and I am even ready, for the sake of argument, to adopt the improbable supposition that the pure truths of Christianity may occasionally have been adulterated by instructions of a seditious nature; assume this to be the case, and what is the proper inference? Not, assuredly, that the slaves should be left to their native superstitions and idolatry, but that renewed exertions should be unremittingly made to diffuse among them more just apprehensions of the true nature of Christianity, and clearer views of its obligations, to the enforcement of which all Christian instruction should be subservient. Whoever can give information respecting the above person, will relieve the great anxiety of his family and friends by so doing. All expenses that may be incurred for his recovery will be cheerfully paid.

P. S. Any information will be thankfully received by Comstock & Co. Hartford, Conn.

Lynn, Aug. 7, 1832.

making together 312,850, and increasing the whole population to 13,038,960. There has been a considerable increase with regard to emigration.

From the Temperance Advocate.
"THERE'S DEATH IN THE POT."

2 Kings, iv. 40.

Hark! hark! the alarm has sped,

Dire pestilence stalks in the breeze;

Its pathway is strewed o'er with millions of dead—

It heeds neither mountains nor seas;

The COSSACK and TURK to the ground it has brought,

To the Jew and the GENTILE "there's death in the pot."

From Asia's dark morass it springs,

Upraised by the mandate of Heaven;

In vain to arrest it are edicts of kings,

The command to "destroy" has been given.

Its victims are marked—To the ville, to the sord;

Then haste with the tidings, "there's death in the pot."

Full oft have they sung of the bawl,

As a soothng oblivion to sorrow;

Full oft have they sung, that the soul

A feast from the wine-cup may borrow:

"Tis the voice of a syren—"tis false—heed it not!

She sings to destroy thee—"there's death in the pot."

INTEMPERANCE! dreid tyrant! too long

Thy reign has prevailed o'er the earth;

Thy vassals, the children of song,

Have owned thee the source of their mirth.

Thy thron now is failing—the song is forgot—

Thy worshippers tremble—"there's death in the pot."

Who now tarries long at the wine—

Who looks on the cup when 'tis red—

TO day may be found at thy shrine,

TO morrow may lie with the dead.

'Tis decreed—that though the victim of rum lives not,

Now die of REFORM!—"there's death in the pot."

West Chester, July 21, 1832.